

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

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"THE MINISTER—THE KEY TO THE SITUATION."

(By Rev. Jos. R. Woods, in Commonwealth.)

In every situation in which the church finds itself the minister is the key to that situation. Every problem that is presented to the church by the New Testament; every work laid upon the church by the Master; every obstacle to human progress that the church is called upon to remove—everything that Christ gave the church to do when He said to the Jews, "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof," the church can do, but how is it to be done, whether rapidly or slowly, wisely or foolishly, earnestly or sluggishly, that the pastor must determine. He is the pivot on which the church in its activity revolves. There is an old saying, "Like priest, like people." The pastoral office is fraught with great responsibility, with great danger, but withal with great honor.

In evangelistic zeal the pastor holds the key. As he is interested in winning men to Christ, so will his church be. He may not be able to force them against their will, but he can create such an atmosphere that they must breathe. Rev. W. J. Dawson and Rev. F. B. Meyer, both pastors of fashionable London congregations, led their people to pronounced evangelistic zeal. The great revivals in the history of the church are notable not because they arose out of the churches, but because individual ministers or evangelists, like Moody, Wesley and Whitfield, aroused the churches. The most worldly-minded congregation can be changed into a veritable Pentecostal host if the pastor leads the way; and a most devoutly spiritual people may easily become mediocre in all respects if they have a disinterested pastor.

In missionary activity the pastor holds the key. A Presbyterian pastor in Scranton led his church from doing almost nothing to the giving of \$5 a member for foreign missions alone each year. "As Livingstone did on his knees in the heart of Africa," this pastor cried, "let us live on our knees in the heart of America." The spirit of such a man would burn its way through the heart of the hardest shelled Baptist church that ever existed. Just let the man in the pulpit catch the spirit of Jesus in reference to missions and the man in the pew will follow as gladly as the earth follows the sun in its course.

In temperance reform the pastor also holds the key. The Anti-Saloon League is nothing more than the church at work on the liquor problem, and nearly every one of its leaders is a minister of the gospel. The minister is the great creator of public opinion. The community at large is very much interested in what the ministers think about every moral problem. A sense of shame is felt by most anybody to be caught in a questionable place, such as a saloon, by a minister of the gospel. To speak with no uncertain voice from pulpit and platform; to give his services to all temperance societies; to help the drunkard and counsel the wayward; to show the degrading influence of liquor and the elevating power of Christ; this the community expects

It may require sacrifice on the part of the minister, but no more than was anticipated when Jesus said, "Take up thy cross and follow me." To preserve harmony is one of the chief duties of a minister.

In church unity the pastor holds the key. There is more unanimity among the members of our various churches today than there is between the members of the Ministerium, however fraternal we may be. Who holds denominational tenets so tenaciously? The minister. Who is jealous (if anybody) of other churches' success? The pastors. Who is holding up the bars which prevent closer communion of the saints? With some notable exceptions, the ministers. Not the things in which we differ make us strong men, but the things in which we agree. There are some things that we all believe from the heart sincerely; and to preach these to our people will gain for us a more acceptable hearing both from them and the world. And this will meet the Master's approval, who sent us all to give the gospel to the world. We, the ministers of the gospel, hold the key to the more perfect fulfilling of that prayer of Christ, "That they all may be one."

And in conclusion, I want to say the measure of a man's ability as a pastor is the kind of a church he develops. It may be that no one of us is sufficient for all these things, but the key to all these, and numerous other problems, is in the hand of the minister. The church must be led; it must be led right; it must reach its destined goal. The glory and honor and responsibility of its present achievement rests with its ministry.

HOW WE STAND.

(A. V. Rowe).

Our apportionment to foreign missions	\$36,000.00
Paid to date	27,300.00
Our apportionment to home missions	26,000.00
Paid to date	18,600.00

This is the great mission month of the year. The frosts of winter are gone, the balmy breezes of spring are here. Already nature is lavishing her gifts, and behind nature is our God from whom cometh every good and perfect gift, crowning all with the unspeakable Gift. As his gifts tell out his love, so let our gifts to him tell out our love in sending his good news to the needy lost sons and daughters of men, that they may come into the same inheritance with ourselves, becoming the sons and daughters of God.

church, the pastor holds the key. Various influences draw young men toward the ministry of Christ, but the most potent influence is the character of a wise, consecrated pastor. Don't tell me that the and gladly receives from a minister.

In securing future leadership for the young American Christian of today is deterred from choosing the ministry as an occupation by its hardships. If there is any lack in ministerial students, it is rather because the pastors have not been looking out suitable young men for this sacred calling. The future ministry will be just what the ministry of today select for the church of tomorrow, and they will be in character just what we are, plus their own individuality.

In congregational harmony the pastor holds the key. There never arose a church trouble that a wise and consecrated pastor could not have prevented.

MINISTERIAL EDUCATION.

(W. T. Lowrey).

Multitudes upon multitudes of churches have sent in nothing this year for ministerial education. We have had a fine body of ministerial students. The number has run to sixty. Our friends will remember that the Board of Ministerial Education has been carrying a burdensome debt for three years. Thus far we have just about received enough this year to pay running expenses. Will not many of our pastors take collections yet for ministerial education? We have the bills for the last two months of the session to pay, and we are anxious to reduce the debt.

News in The Circle.

By MARTIN BALL.

Rev. W. A. Hamlett of Temple, Texas, will sail in a few weeks for several months' stay in Palestine and other countries.

Evangelist V. P. Price, of the Home Board, is aiding in a meeting at the Central Church, Atlanta, Ga. The prospects are good for a great meeting.

Rev. T. J. Talley has resigned as territorial evangelist of New Mexico and has accepted the pastorate of the First Church, Quanah, Texas.

Rev. E. R. Osborne, for sometime pastor at New Albany, has accepted the work at Humoldt, Tenn., and will begin work June 1.

Dr. D. M. Ramsey, pastor of Calvary Church, Richmond, Va., will preach the commencement sermon for the Alabama Central Female College, Tuscaloosa, and will deliver the annual address before the Society of Alumnae.

The Calvary Church, Roanoke, Va., has just experienced a blessed revival. Pastor W. F. Powell was assisted by Dr. Geo. W. McDaniel, of Richmond. 53 additions—4 by baptism.

The church at Hollandale, H. L. Martin pastor, began a series of meetings last Sunday. Rev. J. B. Leavell, of Indianola, is assisting. The church and pastor are hoping for great things.

Rev. J. S. McMillin, of Hattiesburg, is in South Mississippi Infirmary. He is suffering from appendicitis. May His sustaining grace be realized in this trying hour.

Baker Church in Kentucky recently set apart to the full work of the ministry Bro. B. H. Duncan. Rev. M. E. Miller preached the sermon from II. Cor. 4:5.

Pastor S. M. Petty, of Republic, Mo., was aided recently by Evangelist W. A. Pipkin in a series of meetings. 31 were received into the membership of the church.

Pastor S. G. Butler has resigned at Trenton, Tenn., and takes up the work again at Newbern, same State. He begins work at Newbern under favorable circumstances.

It will make your pastor feel much better if you will place the money in his hand and tell him you want him to go to Baltimore. He will preach better sermons for the next twelve months.

Rev. J. H. Gambrell, of Marlin, Texas, has resigned the first church and accept-

ed the superintendency of the Anti-Saloon League of Texas. He will move to Dallas.

Pastor Geo. W. Truett, First Church, Dallas, Texas, is in a great meeting with his church. Dr. Carter Helm Jones is doing the preaching. These strong forces will do effective work against the kingdom of darkness.

It is said the Baptists of Sweden have doubled in the last 25 years. They now number 50,000. They will grow much more rapidly in the next 25 years.

We regretted very much to miss the meeting of the North Mississippi Sunday School and B. Y. P. U. Convention at Houston, but Bro. W. D. Opswaw and wife were still with us, a sick wife and some sick members of the church kept us at home.

Pastor E. E. King, McKinney, Texas, is in a great meeting with his church. He has the aid of Dr. Luther Little, of Worth Temple, Ft. Worth. This is a strong team Mississippi has furnished Texas.

The White Temple Church, Portland, Ore., has called Dr. W. B. Hinson, of San Diego, Cal. This is the church Dr. J. Whitcomb Brounger left to follow Pastor Burdette.

The church at Tulsa, Okla., has just passed through a great meeting. There were over 100 additions to the church. Dr. Luther Little, of Worth Temple, Ft. Worth, Texas, did the preaching.

The First Church, Jonesboro, Ark., gave \$1,000 for foreign missions. Secretary Rogers says this is the first church in Arkansas to give \$1,000 at one time to either foreign or home missions.

Dr. M. B. Adams, secretary of the Baptist Education Society of Kentucky, will preach the commencement sermon for Bethel Female College, Hopkinsville, Ky.

Rev. J. S. Norris has resigned the Olivet Church, Christian Co., Ky. His health has failed and it is necessary to have complete rest. The entire community is bound to him and his excellent family.

Dr. W. L. Pickard, of Savannah, Ga., has just closed a meeting of great power in his church. The pastor did the preaching and the deacons and laymen did the pastoral work. More than 50 joined the church.

Rev. M. D. Early has recently suffered

a short stroke of paralysis. He is at his home in Lawton, Okla., in a critical condition. As soon as he is able he will be moved to Temple, Texas—the home of his son-in-law, Rev. W. A. Hamlett, once pastor at Grenada.

Pastor Harry Leland Martin, of Hollandale, writes: "Our church has recently purchased an elegant parsonage. We have just made a record breaking offering to foreign missions, amounting to over \$250, an advance of 80 per cent over last year. Our Sunday School is flourishing and will soon rank among the A 1 schools of the South."

The Baptist Standard says that one of the inalienable rights among Baptists is: "The right to criticize men and measures, not misrepresent and abuse, but criticize." Who will question that right? Why should any one question the privilege of any one to criticize persons and institutions?

A Woman's Missionary Training School, in connection with the Southwestern Baptist Theological Seminary in Ft. Worth, Texas, will be opened in October. The Seminary professors will be the teachers. Outside lectures will be delivered on special subjects by our best speakers.

The North Mississippi Baptist Sunday School and B. Y. P. U. Convention at Houston was well attended and much interest was manifested in the work. Rev. L. A. Moore was elected president for the ensuing year.

The West Tennessee Sunday School Convention met at Martin last week. 350 messengers present. Bro. T. E. Glass, who has served as president for fifteen years consecutively, declined to serve longer and Rev. E. L. Watson, of Memphis, was chosen in his stead. Rev. Fleetwood Ball, of Lexington, was re-elected secretary and treasurer.

President Montague, of Howard College, Ala., has laid hands on our Bro. W. F. Yarborough, of Anniston, and pressed him into service. He delivers the missionary sermon at the close of Howard College. It will be well done.

ONE MORE SUNDAY.

(B. D. Gray, Cor. Secy.)

On urgent requests the Home Board will keep open its books until Monday night, May 2. The situation demands that every effort be made. Up until Saturday night, April 23, less than one-half the amount needed had been received by our Board. We earnestly beg the help of every Southern Baptist. Hundreds of churches should make use of next Sunday to wipe out this threatened debt.

A SINGULAR PROOF OF CHRIST'S DIVINITY, AND A GENUINE DEFINITION.

(Excerpts from the Writings of Dr. Bunyan Theophilus Price).

"As in Adam all die, so in Christ shall all be made alive"—thus is stated an epitome of all that concerns man in nature, and all that concerns God in man, and when the three—Nature, Man and God were blended into one—Christ, there was a rehabilitation of the affinities forces that create status for either, with the greater defining the relation of all; dead and sullen nature was touched with the animating finger of the Spirit and leaped forth with joy, while man awoke from awful despair into visions of glory; however few indeed know Christ in the burning, and coming forth as an enemy to the kingdom of harmony, must be overcome by good or after a generation be destroyed; as a matter of fact, Christ has revealed himself in all the functions of nature, and compelled recognition in all the works of man, even the evil works, for he has power over evil, to create its erstwhile tendencies into good; his miraculous birth was the miraculous insignia placed upon all life, even the dead inanimate water became limpid and livid, leaping into life everlasting, the lustful language of lurid life was taken up by the greatest of lexicographers and spoiled of its shame, being given new power and meaning, which was so revolutionary as to miraculously compel an alteration in all that it touched, and today no man can hope to understand or be in accord with anything progressing or perceive any fact in its true relation with and bearing upon any fact in due proportion, unless he embrace the Holy Spirit of the Holy Revealer—with this in view Christ did not merely look upon the immoral as hypocrites but upon those who approached nearest moral perfection (materially), was placed this stigma, and because, when humble acknowledgment of its limitations was not agreed to, he knew that denial of his power was vouchsafed to complete the harmony incident to redemption.

Truth is Love—holy and sublime; Love is Truth—ought else divine.

Faith, Hope and Charity—the trio sweet,

Sit, ministering angels, at their feet, Hope, bearing messages of deliverance to fallen men

Faith, teaching righteousness, fernan his sin

Charity, kissing the fallen brow, accepts Hope, accepts Faith, he knows no how.

Love is the fulfilling of the Law, because Love compels purity and justice of deportment, establishes righteousness and sobriety of character, defines elements of duty and self-sacrifice which

refine, elevates, cleanses and exonerates from all appearances of evil.

Christ lights every one coming into the world, who will accept the burden, and sets them upon the hill of his predestining power, and as the responsibilities increase, they must have watched and kept their lamps burning so as to be properly equipped to join in the triumphal procession.

Watching is the greatest doctrinal duty of man, and his greatest sorrow is caused by its neglect.

GREAT MEETING AT WIGGINS.

(H. C. Joyner).

On March 31 we began a prayer service at night which continued till Sunday when the pastor preached morning and night, preparatory to the beginning of our meeting in which Bro. H. R. Holcomb, of McComb City, was to help us. Bro. Holcomb came on Monday after the first Sunday and remained with us till Wednesday night after the 3d Sunday in April, preaching twice a day all the time, and on the last night we had 14 by baptism, 3 by letter and 2 restored, which made in all 66 added to our membership. The town has felt the effects of the meeting and has been stirred from center to circumference. "Jesse James" show that came and set up for a week's work of draining the town both financially and morally, has been able to do business only with the colored population. I trust that the influence of the meeting will be so deep and lasting that shows will find it unprofitable to visit our town any more. Bro. Holcomb was already dear to the hearts of the people at Wiggins, but he now has an abiding place in our hearts and affections. Our people showed their appreciation in their response to the committee appointed to raise a purse for Bro. Holcomb, in that they presented him just before he took the train, a purse of \$155.80. We rounded up our home mission collection, also and the results were gratifying indeed. We have taken our collection for both foreign and home missions since I came on the field in January and we are in high hopes and fine spirits concerning the future of our work.

We cannot close this without saying something further in commendation of Bro. Holcomb's work and ability. In depth of spirit and earnestness he is great. He uses no "high-pressure methods" but rather depends upon the power of the Holy Spirit to do the work. We did very little real personal work but a great deal of praying. He is sweet tempered, he reproves and rebukes, but engenders love. He is greatly loved by all here. Any church with which he holds a meeting may consider itself greatly blessed.

A WORD FROM BRAXTON.

(Chas. F. Andrews).

We are neither "dead" nor altogether "sleeping," though we have been silent as to the work being done here.

The writer came on the field in December, and since that time has been laboring together with the brethren and sisters for the advancement of the kingdom. While the results have been less than we desired in some directions, in others we are already reaping the fruits.

Our mission collection has exceeded anything done here before, so the brethren say, and is about a 50 per cent increase over last year, with State missions yet to be collected. We hope to make a liberal gift to the latter thereby raising the percentage of increase over former years. The amount for missions for which the pastor asked will be raised and more. We are rejoicing over what the church has done and praying for greater things in the future.

Not least among the signs of coming blessing is the fact that our young men are coming to the front in public service. There are many noble young men and women here whom, we feel sure, our Master will yet more greatly bless and honor, by leading them into active service in his ranks.

Furthermore, our audiences are large, our music splendid and our prayer-meetings well attended. We are soon to have a splendid new organ; and through the efforts of the sisters are to have the pulpit nicely furnished—something that has not been done heretofore. There remains yet much to be done, but we are profoundly thankful for the signs of increasing earnestness and progress, and with God leading we lift up our hearts in hope that this is the set time for the Lord to "build up Zion."

In our revival meeting, beginning August 14, we are to have as help Pastor W. F. Wagner, of Letts, Ind. He is the man who led the writer to Christ about six years ago. We are praying for a great revival and ingathering of souls.

BELZONA.

(W. E. Farr).

Tuesday night, April 19, we closed a twelve days' meeting. Bro. T. L. Holcomb, the popular pulpit orator of Durant, did the preaching. It is impossible to estimate the good done.

Holcomb is indeed one of our very best pastor-evangelists. From the first service we had large crowds. Five united by faith and two by letter. The church is greatly benefitted and we feel that many good and lasting results will yet be developed from this meeting. Thanks to Durant for the loan of Bro. Holcomb. May God richly bless this noble young pastor.

Belzona, Miss., April 22.

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Rev. A. C. Watkins, of Scranton,
We have forwarded our full appor-
tionment for home and foreign missions;
both Scranton and Peconic.

We learn that Pastor J. N. McMillin,
of the Columbia Street church, Hatties-
burg, is convalescing nicely from his
recent surgical operation.

Rev. T. E. H. Robinson of New Augus-
ta, died on April 23, in his 74th year.
He had been a Baptist minister in south
Mississippi for many years.

Dr. I. P. Trotter, pastor of First
Church, Hattiesburg, passed through
Jackson on last Monday en route to Ita-
Bena to spend a number of days in a
meeting with Pastor W. R. Cooper.

We stated in our last issue that the
Baraca class in the First Church Hatties-
burg was sending Sister Trotter to the
convention. We are now informed that
the Baraca and Philathea classes to-
gether are doing this praiseworthy deed.

Dr. Yager, president of Georgetown
College, Ky., is on a tour through Mis-

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issippi raising funds for the further
endowment of Georgetown College. He
spent a few days in Jackson.

The books of the Foreign Mission
Board close on April 30 and those of the
Home Board on May 2. Those church
officers who have money on hand for
these boards should be sure to have it
in the hands of Secretary Rowe at the
earliest day possible, so it can be count-
ed on this year's work.

Samuel Langhorn Clements (Marl
Twain) a distinguished American hum-
orist, died at his home in Redding, Conn.
on the evening of April 21, at the ripe
old age of seventy-five. Of his immed-
iate family only one daughter survives.
One by one the great ones of the earth
pass out into the great future.

The announcement is made that Rev
T. L. Holcomb, pastor of the Durant
Baptist Church, and Miss Willie Jen-
kins, of Durant, will wed on May 8th.
The Record expresses in advance its
best wishes for the happiness and use-
fulness of this young couple.

Rev. I. H. Anding writes: "Had a
good day yesterday, 24th, at Glading
Forenoon given to sermon before Prof
F. M. Coleman's school; afternoon ser-
vice by pastor D. W. McLeod, who too
collection for home missions. I find the
Glading people whole-souled, cordial
and progressive.

On April 20, at 8 p. m., in the First
Baptist church, Jackson, a beautiful
marriage ceremony was solemnized in
the presence of a large crowd of friends,
Dr. W. T. Lowrey officiating. The con-
tracting parties were Miss Lottie, a
daughter of Deacon and Mrs. S. R. Whit-
ten, and Dr. W. M. Merritt, assistant
superintendent of the insane asylum
both of Jackson. The best wishes of The
Baptist Record attend this young couple.

The weather record of April 25 doubt-
less stands without a parallel in Mis-
sissippi—rain, sleet, snow and ice. Very
heavy damage was done both to garden
farm and orchard. What the extent will
be remained to be seen. Still there is time
to replant with the chance of good crops.
We are sure our people, who have so
nobly met worse disasters, will nerve
themselves for extra work and overcome
this freak in the weather.

During the recent great meeting in the
First Church, Hattiesburg, there were
86 additions. To these have been added
since 13, nine of whom were received
on last Sunday, four by baptism. During
Dr. Trotter's pastorate of a little more
than eight years, 1170 members have
been added, notwithstanding there are

Thursday, April 28, 1910.

three other churches in the city, all do-
ing well. The pastors are I. P. Trotter,
J. N. McMillin, A. L. O'Brian and L.
E. Hall.

The reception tendered Dr. W. A.
Borum, and his most excellent family,
the new pastor of the First Bap-
tist church, Jackson, was in every way
appropriate and delightful. It was given
by the ladies of the church. There were
approximately 400 present. Light re-
freshments were served and good or-
chestral music. The pastors of several
of the other churches in the city
were present with their wives. The so-
cial feature was as fine as we have ever
witnessed in the way of a church func-
tion. Things start well with this old
church under its new pastor.

State Superintendent Powers has hon-
ored Mississippi College by locating one
of the regular State Normals there. The
Normal will open June 14, and continue
four weeks. Dr. Lowrey will be the di-
rector; Drs. Provine, Sharp, Eager,
Johnson, Godbold and Wallace of the
Mississippi College faculty will be
among the teachers in the Normal. Prof.
J. D. Wallace of Summit, and Miss Mary
Anderson of Mobile, Ala., will also be in
the faculty.

Dr. Lowrey hopes to make this one of
the greatest normals ever held in Missis-
sippi. Let everybody take notice. The
board will be \$4.00 a week, or \$15 for the
four weeks.

The last week of April is always one
of great anxiety to every loyal Southern
Baptist. Our experiences are varied. Now
we are buoyed up with the hope of meet-
ing our apportionment to missions, and
now we are depressed and even gloomy
through fear of coming short of our
undertaking. If we were more anxious
and active in the beginning of the co-
vention year, we might be more assured
and tranquil at the close. What a great
gain it would be to the cause of missions
if "every one would lay by him in store
on the first day of the week as God hath
prospered him."

Present indications are that there will
be a large number of Mississippi Bap-
tists at the coming convention at Balti-
more. It has been necessary to have two
sleepers set out at Jackson and one day
coach for those who will go over the I. C.
and B. O. railways via Memphis, Louis-
ville, Cincinnati and Washington, and
quite a number will use other roads. The
two sleepers are already well nigh full.
Those who take these sleepers will not
have to change cars from the time they
board them until they arrive in Balti-
more. The other roads may have simi-
lar equipments for handling our people,
but we have not been advised of such
accommodations.

Thursday, April 28, 1910.

Pastor Pugh of Okolona sends this in-
teresting note: "Find \$2.00 for Rec-
ord, 1910. Hoped to have you at Hous-
ton for Sunday school convention, but
you failed to 'materialize.' Had a good
convention. Flake, Byrd, Leavell were
with us and at their best. Houston en-
tertained royally. We go to West Point
next year. We are moving along well at
Okolona. Collections for missions fairly
good. Sunday school under superinten-
dency of Hon. A. T. Stovall is moving on
grandly. Flake will be with us the last
of May (as you know, sub rosa, Okolona
has been one of the ecclesiastical prob-
lems in the past and is yet, in a measure).
But thank God we are improving."

The American Baptist Year Book for
1910 is just out. It is published by the
American Baptist Publication Society,
Philadelphia, Pa., and sells for 56 cents
postpaid, and can be ordered from pub-
lishers or from The Baptist Record,
Jackson, Miss. It contains 256 pages
and consists of the largest body of con-
densed information about current Baptist
matters to be found anywhere. The Bap-
tist Record will bring on a supply of this
book just as soon as it is ready for ship-
ping. Let your orders come right along,
and they will be filled as soon as books
come.

The Gang, by Fred Brasted, is a good
story of western pioneer life. It is a
new book, just from the presses of the
American Baptist Publication Society.
The story is well-conceived and well-
written. Eugene Bradgate, a young law-
yer who settled in the rugged town of
Sensderville, is the Moses who leads the
people out of political corruption and
oppression into a state of order and
prosperity. His reform work was op-
posed by a formidable foe in the person
of Norman Skinner, a political machine
boss. Many other characters play parts
more or less prominent in purifying the
politics of this new country. The book
consists of 324 pages, printed on good
paper, well bound and will be sent post-
paid for \$1.35.

The Girl From Vermont is the name
of a recent book published by the Amer-
ican Baptist Publication Society, and
written by that popular author, Marshall
Sanders. It is a story of a vacation
school teacher, who proves to be quite
a philanthropist and friend of children.
She is diplomatic, persistent, successful
—she marries a successful business man.
This readable and helpful book contains
250 pages in good print and binding. It
is divided into 30 short chapters of 8
or 10 pages each, very convenient for
busy people. The book is elevating and
inspiring as well as attractive and in-
structive. It will be sent postpaid for
\$1.35. Those who have read "Beautiful

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Joe," or "My Pets" by this author will
be eager to get this one from the same
source.

Ten Years in Texas is the title of a
new book by Dr. J. B. Gambrell, the
great commoner, religiously speaking,
of the South. This excellent book is
published by the Baptist Standard,
Dallas, Texas, and sells for \$1.50 post
paid. The book is neatly bound in cloth,
printed in clear type on good paper. It
contains 316 pages. The introduction
is by Dr. B. H. Carroll, and in his own
peculiar, forceful style. The first and
longest chapter is "concerning a long-
draw out campaign for progress" in
Texas. The other 60 chapters comprise
articles which are culled from the col-
umns of The Baptist Standard, on cur-
rent questions in Texas for the last ten
years. These articles were written to
meet the conditions obtaining in Texas
in Baptist affairs. The beauty about
these articles is that they meet admir-
ably present conditions, not only in
Texas but everywhere else. Who that
ever read those eminently philosophic
chapters on "Up Fool Hill," "Who Owns
the Wool?" "Lizard Killing," and simi-
lar ones would be satisfied to go without
them in permanent form?

SOME FIGURES.

The total number of Baptists in the
United States is set down in the Baptist
Year Book for 1910 at 5,266,369, while
Mississippi is credited with 362,287, 141,-
023 of whom are white. The total amount
given for all purposes during last year
by these 5,266,369 Baptists, so far as
could be gathered, is \$24,122,911.35, be-
ing an average per capita of \$4.58. The
amount given by Mississippi Baptists,
both white and colored is given as
\$690,851.02, being an average per capita
for all purposes of \$1.89. The amount
given for all purposes by the 141,023
white Baptists in the state is \$546,212.91,
being an average per capita of \$3.87.
There were last year among white Bap-
tists in Mississippi 10,780 baptisms;
620 restored, and 6,324 received by letter,
aggregating 17,684 received into the
white churches. There was a loss by
death of 1,109; by letter 6,058, and by
exclusion and erasure 1,331; making the
aggregate loss 8,598. These figures show
a net gain of white Baptists in Missis-
sippi of 2,086. In one year Baptists in
the United States increased their gifts
to all objects by \$1,309,047.07, while
they gained in members 141,192.

SAYINGS OF "JOHN THE UN- AFRAID."

We shall be as careful of every part of
that great manhood as we are now of
each part of our physical body; and
when that time comes we shall no more
think of oppressing one class of our

brothers than of consenting to a war be-
tween our right hand and our left where-
in both might be crippled or destroyed.

We shall no longer dwarf the minds
and bodies of our children by long and
confining hours of labor. We are too
wise to work our beasts of burden when
young, lest we lose thereby the full
measure of their value in labor.

Unselfishness is the cornerstone of
true character and the rock of our sal-
vation.

Fear is our greatest curse and oppor-
tunity to serve our greatest blessing.

Happy is he who believes in his fellow
for it is more blessed to be deceived in
some things than to be suspicious in
all things.

He who rocks the boat is kinder and
wiser than he who circulates slander in
jest.

Discretion is the only master of the
tongue and flies out of the window when
alcohol comes in at the door.

Blessed is he who has wisdom to fight
without quarreling.

Liberty that is given to you is slavery.

Hide not your pearls for fear there
may be swine in the neighborhood.

Forget wealth in the search for values.

Turn your back on the shadows and
face the substance.—Standard.

SOCIAL SERVICE IN THE KITCHEN.

In 1906, after one of New York's pe-
riodical fits of excitement over the so-
called "breakfastless school children,"
the Association for Improving the Con-
dition of the Poor began the experiment
of a "visiting dietitian." The head of
the association's working staff realized
that underfeeding was not the sole cause
of malnutrition and that even meager
resources, if wisely used, might be made
to keep the children in good health.

The task of the dietitian is to ascer-
tain exactly what each family can com-
mand, and then teach the housekeeper
how to buy, what to buy and how to
cook the food. If there is illness, acute
or chronic, in the family, the mother is
instructed how to feed the patient.
Whenever possible the women are taught
in groups, one woman being hostess and
inviting several of her neighbors to the
"class." The women are trained to
know the effects of the simple foods,
how to plan well-rounded meals for a
day and the effect of well cooked food on
bodily and mental health.

Sometimes the homekeeper is a "little
mother" of ten or twelve and she learns
the fundamental laws of right feeding,
and is very proud to exhibit her skill in
cooking.

The underlying principle of the work
is educational, looking toward the fu-
ture health and efficiency of the race. All
teaching is done in home kitchens with
utensils at hand.—Standard.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

GOSPEL OF THE KINGDOM.

Lesson 5. (Matt. 21:1-14). May 1.

The King's Sabbath Principles.

1. The Sabbath and personal needs—a sensible Sabbath.

Verses 1:8: Relate the first incident in today's lesson.

Why did Jesus and the disciples go through the grain fields? (There were no fences, save now and then a stone dividing one man's property from another. Grain was planted right up to the narrow paths used as roads; these paths often ran through the fields).

Did the Jewish law allow one to gather a few grains when passing a field to gratify present hunger? (Deut. 23:25).

What then did the Pharisees claim was unlawful in regard to the disciples plucking the grain? (They complained not of their eating or stealing the grain, but of their reaping and threshing it on the Sabbath; the plucking or the ears considered reaping and the rubbing in the hands looked upon as threshing).

What were the views of the Pharisees about Sabbath observance? (They had many rules for the observance of the day, and they made them ridiculous even to absurdity. One might not walk upon the grass, because it would be bruised, which would be a kind of threshing. One could not catch a flea which would be a kind of hunting; nor leave corn on the ground for the chickens, it would be sowing. A handkerchief could not be worn around the neck, as it would thus become an article of clothing; otherwise it was a burden being borne.)

Was necessary work on the Sabbath day allowed by the law? (Ex. 12:16).

Relate the incident in David's life referred to in verse 3 (I. Sam. 21:6).

Jesus refers to this, not as an instance of Sabbath breaking—though the event may have occurred on the Sabbath—but of setting aside the law for a good reason.

What was "showbread?" (Lev. 24:5-9).

Explain verse 6: "If, in serving the temple the priests were free to do as they did, much more were the disciples free to do as they had done in serving him."

What is the Old Testament reference in verse 7? (Hose. 6:6. God approves kindness more than formal religious service).

What did Jesus mean by being "Lord of the Sabbath?"

"It is as if Jesus said: You have been

condemning these men unjustly. They are entirely innocent. It is enough that I say so, for I am Lord of the Sabbath." (Hamilton).

II. The Sabbath and Works of Beneficence—A Humane Sabbath.

Verses 9:14: Relate the second incident in today's lesson?

Did these two events happen on the same day? (According to Luke "on another Sabbath day").

What disease was the withered hand? (Possibly paralysis. It was the right hand.—Luke. The form used in Mark suggests accident or disease as the cause).

Did Jesus in any sense break the Jewish law?

Jesus often emphasized the value of human life. Was this a new teaching then?

Does the world still need it?

Are people sometimes kinder to animals than to men?

How did the question of the Pharisees affect Jesus? (Mark 3:5).

What final teaching on Sabbath observance did Jesus give? (Verse 12).

Did he silence his enemies?

What did they then plot to do?

Seek Further Answers.

What are the fundamental reasons for having a Sabbath?

Should the civil Sunday be maintained by law?

On a religious or a humanitarian basis? Why?

Is the Sabbath an end, or a means to an end?

Are some people more anxious to protect property than life?

Does Jesus ever give a command without power to obey it? (Verse 13).

State briefly Jesus' ideal of the Sabbath?

"1. A day of providence, not of accident.

"2. A day of society, not of the individual.

"3. A day of liberty, not of bondage.

"4. A day of love, not of bitterness.

"5. A day of relief, not of refusal.

"6. A day of thoughtfulness, not of frivolity.

"There is one word that sums up this whole discussion, one word that indicates how Christ observed the Sabbath, and how he would have us observe it, one word that is decisive in all our problems concerning how we should observe the day as an institution of society, and that word is LOVE. As a definition of love I offer: Unselfish devotion to the highest interests of others."—President McClure.

Thursday, April 28, 1910.

RESOLUTIONS.

The following resolutions were passed by Wakeforest Missionary Baptist Church on April 15:

We, the Baptist Church of Christ in conference assembled, do hereby

Resolve, That, whereas Elder W. T. Stegall, the present pastor of this church, is in line with the Landmark Baptists or Gospel Missioners and is having their literature distributed and is contending for it and working for them as a missionary or evangelist and receiving pay for same, and

Whereas, his work here seems to be to establish the principles inculcated by the Landmark people rather than to build up our church,

Therefore, we discontinue the services of W. T. Stegall as pastor of our church and declare our pulpit vacant. Be it further

Resolved, That charges be made against all members of this church who have declared themselves in line with W. T. Stegall and the Landmark Baptists and that they be excluded from this church on a non-fellowship of the church, without they confess their errors and beg pardon of the church. It is further

Resolved, That a copy of these resolutions be placed on our church record and a copy sent to Elder W. T. Stegall and a copy sent to The Baptist Record for publication.

A. C. Ball, Mod. Pro.

J. F. Mitchell, C. Pro.

Dancy, Miss.

THE HEALER.

Do you know how all the helpless Whom Christ touched with loving hand,

Felt all pain and sickness vanish At the word of His command?

And tho' he was often weary

How He never said them nay?

Oh, I'm glad to tell you brother,

He is just the same today!

Do you know how His sweet presence

Waked a little maid from death?

How at once her eyes re-lighted

And her bosom heaved with health?

How the ruler's house was gladdened

And the mourners went away

Oh, I am glad to tell you, brother,

He is just the same today!

Do you know His parting message:

"Tell them, if they call my name

I will come and stand beside them,

Save and heal them just the same!

For I bore their guilt and weakness

That they might be done away!

Oh, I'm glad to tell you, brother,

He is just the same today.

—T. W. R.

Thursday, April 28, 1910.

COLLEGE TIDINGS.

(W. T. Lowrey).

We have bought the brick for the new science building, and they are being shipped. We hope to let the contract within a few weeks and to push the building rapidly to completion. The erection of this building will be one of the greatest steps forward ever taken by Mississippi College.

But we are going to need money to pay for the building. We hold notes from many good friends, which are past due. We hold many more notes from good friends which will be due next November. What a wondrous help it would be if every man who has a note past due would send the money now. What another wondrous help it would be if many of our friends whose notes are due next November could make a small addition to their generosity, and pay the notes in advance. This we do not ask, but it is a favor we would not decline to accept.

Let all our friends remember that this is our last year on the contract with the General Education Board and Mr. Carnegie. There is \$4,000 yet due from the Board, and \$10,000 from Mr. Carnegie all dependent on our collections this year. It is, therefore, very important that all notes be paid between this and November 1. Of course, the sooner the better. Let us make one grand rally, and secure the last dollar which was conditionally promised from New York.

We are closing in many respects the best session in the history of the college. Our commencement Sunday will be May 29th; our commencement day, May 31st. Let everybody help to turn boys to Mississippi College for next session.

MINISTERIAL SUPPORT.

In making out a regular call to a minister, asking him to become the pastor of a particular congregation, the people use the following, or similar words: "And that you may be free from worldly cares and avocations we hereby promise and oblige ourselves to pay you the following salary, during the time of your being and continuing the regular pastor of this church." And they promise, "in the discharge of your duty, all proper support, encouragement and obedience in the Lord."

It is made manifest, and emphasized, in these words, that the ministry of the gospel is a vocation, or calling. The minister should not be distracted by worldly cares or avocations, disturbing or dividing his energies. He is to give his time and heart and attention, undividedly, to the supreme work of preaching the gospel and attending to the pastoral duties which arise in the congregation.

In this it is necessary, then, that he

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shall receive adequate temporal support. If he serves the people spiritually it is no great thing that they shall furnish him financial support. He is in the work not for money-making, but for the purpose of doing the work. This is to be his aim and object in life. This is his life-engagement with the Lord.

The ministry is not a business in any ordinary sense of the word. It is not a profession in the sense in which the word is ordinarily used. He is not in his chosen place for the sake of making the most money he can, or getting the best financial returns for his labor, or for making a worldly success of it. He is engaged in the spiritual task of saving souls, of building up the church, and of advancing the kingdom of righteousness and of God upon earth. All he asks, if he have the right view of it, is that he shall have a clear opportunity for doing his work, and he says, in effect, to the church: "You see that I am supported and I will give my time and effort to the interests of Christ's kingdom in this community."

The Bible has a great deal to say on this subject. The priests and Levites of the Hebrew nation had no regular allotment of lands as the other tribes had, but were given their cities in different parts of the land in which they lived, and which corresponded, in a special way, to the parsonages or manse in which ministers are usually housed. Then the people paid one-tenth, or the tithe, of their incomes, for the financial support of the Levites and the public service of God. This was not always paid regularly, as it should have been, and there arose difficulties, but in all times of proper life, and of revival, there was no difficulty. It was laid down as a principle that "the laborer is worthy of his hire," even in, and especially in, sacred things and services.—Exchange.

"My Lord and My God."

How do I know he is Jesus, the Lord?

I was leprous, and foul, and mean;

I fell at his feet, and he lifted me up—

Saying, "I will be clean!"

How do I know he's the Christ of God?

I was blind; and men trampled on me;

"Have pity!" I cried; and he touched

my eyes—

"Be opened," he said; and I see.

How do I know he's the Son of God?

I stood by his cross, afraid;

For I'd driven the nails; but he looked

upon me—

And, "Father, forgive!" he prayed.

How do I know he's the Living God?

In corruption of sin I lay dead;

But life everlasting thrilled into me

hen—

"Thy sins be forgiven!" he said.

—Robert J. Burdette in Standard.

HOME.

(Tessa Willingham Roddey).

I want to go home to the leafy woods,
To the sighing pines—to the high brown hills,

Where often with dear old friends I've stood—

Oh, the memory now my sad heart thrills!

I want to go home to the dear old trees,
To the grand old towering cedars and oaks—

Where often and often I've drank the breeze,

While I talked to the dear old neighborhood folks.

I want to go home to the dear old hall,
Where father and mother and sister

walked;

It seems to me now I can hear them call
Oh, how we laughed and sang and talked!

I want to go home to my sacred graves—
To lie with my face close pressed to the sod—

To lie where the ferns and the grasses wave—

And tell all this trial and pain to God,
Long Beach, Miss.

When the harvest-sheaves are gathered
Fill thy barns with store

To thy God and to thy brother
Give the more.

If thy soul with power uplifted
Yearns for glorious deed—

Give thy strength to serve thy brother
In his need;

Share with him thy bread of blessing
Sorrow's burden share,

When thy heart enfolds a brother
God is there.

—T. W. R.

TIDINGS FROM LENA.

(N. A. Edmonds).

Our work at Lena is doing nicely. There are but few better Sunday Schools than we have at Lena. The attendance is fine and much good work is being done. The pastor offered a prize to the one who would learn and recite the "Sermon on the Mountain" best. We had five to contest and two or three more learned it but did not recite it. All the classes are doing fine work.

We had to take our home and foreign mission collections together this time on account of just having started with this church, but we had real good success. It has gone to \$202.45 which we decided we would divide equally. Every one feels much rejoiced over this collection because it was such a great advance over anything they had ever done before. Lena is a great place and some of God's choice saints live there. I wish every one who reads these words would pray for the cause at Lena.

THE CHURCH AND THE BIBLE SCHOOL.

(George Ernest Merriam, in American Messenger).

ONE who has not worked as an officer or teacher in the Bible School cannot possibly realize the amount of labor involved or the results accomplished. One who has so worked cannot fail to recognize the close relationship which should exist between the church and its most important auxiliary. Very fortunate is the pastor who can so arrange his time that he can enter directly into the activities of the Bible School in some official capacity, or as a regular guest. The minister who finds this impossible should nevertheless keep an close touch that he shall not only know what is being done but, in some measure, shall exercise a guiding hand in the affairs of the school.

It is from the Bible School that the church receives its largest number of recruits. They may pass through the Christian Endeavor Society before entering the actual membership of the church, or they may receive some weeks or perhaps months of special training in a class under the immediate leadership of the pastor or one of his staff. Yet even so, it is in the Bible School, as a rule, that the impulse toward the Christian life is found. Certainly it is to the Bible School that religious leaders look for that information which prepares the young for an intelligent confession of the Christ, and which fits them for actual Christian service later.

For this reason the writer listened very attentively and became a quick convert, when one of his superintendents, in a rural pastorate, urged upon him the principle that the Bible School should be supported entirely by the church, as a matter of clear responsibility and even of common honesty. He maintained that the pennies of the children should be given for benevolent objects, thus training them in the great curriculum of giving, and making them feel that, as they received the opportunities of the gospel through the generosity of the church, so they in turn should extend the same privileges to others. Finding my officers, in that parish as also in the one I now serve, in hearty sympathy with this idea, we have always given a place in our benevolences to "Our Own Bible School." I believe this to be a good rule for any congregation, except where finances are in such a flourishing condition that it is unnecessary to trench upon the domain of special offerings. In all such fortunate cases, it can be made a regular part of the budget of annual parish expenses.

Graded Work.

It is unnecessary to say that I believe heartily in the graded Bible School. It should be like a ladder, the first round

of which is found in the primary or kindergarten, and the last round of which is in the church itself. Between are all the various rungs, representing mental stages in the growth of the child and dealing with different parts of the Bible, including the story portions, the historical selections, the poetical wonders, and the ethical teachings of the sacred masters. Step by step the child should ascend until, in early manhood or young womanhood, there is the stepping off upon the first floor of the unfinished building of life. Just what the system of grading should be—whether some system like the Blakeslee Bible Study Lessons or such as we are beginning to get through the insight and courtesy of those having in charge the International Lessons—is not an important question. Some ministers prefer to arrange their own series of Bible Lessons, though this requires more scholarship and much more time than most pastors possess.

In one of the Bible Schools, where the writer was long interested, we finally introduced one of the complete modern systems with its graded quarterlies and its subjects selected for ages differing in accordance with the latest psychological theories. We did it with some hesitation and after carefully discussing the pros and cons. We thought we did the best thing; but a year of it convinced some wise heads that it was a mistake. Recently the school changed back to the International Lessons as by far the best for that particular school. The average "modern system" demands a thoroughly organized normal class, a large reference library, a college-bred superintendent and better training on the part of the teachers than is usually the lot of the smaller schools. The greatest advantage of such systems is the prominence given to the study of the Bible itself rather than to the contents of the lesson leaves. Yet we need to remember that for teachers the selection of the best, from a large amount of material, such as is published in connections with the International Lessons, is an education in itself.

Thus, for various reasons, it is often wise to cling to the regular International Lessons. I believe this can be done without seriously interfering with the grading of the school, even though it may not suit the critical taste of some. While the ideal grading is one that involves an entire change in the type of lessons, with the advance of years, yet after all the essentials of the grading are to be found in the way in which the lessons are presented. It is far more a question of the teacher's adaptation than it is of the subject matter. Most important of all is the idea of promotion as it affects the ambition of the boy and of the girl.

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Thursday, April 28, 1910.

A Commencement Day.

Every school should be so arranged that the course covers a certain period of years and that the child will earnestly desire and steadily work for advancement at the end of each period, looking toward ultimate graduation. One day (preferably on or near Children's Sunday) should be known as commencement day, when those who have successfully passed the final examinations should receive diplomas. If officers and teachers use tact they will not only find this a strong cable to hold the young in the school, through those years when they are most apt to wander away, but also that many will be only too glad after graduation, to enter into the honors of the "post graduate department." We know of at least one church making a definite report to this effect. These are the essential points in the graded school and not, for instance, whether the examination should be written or oral or whether we should break away from the International Lessons. Circumstances may alter cases. The main thing is the "ladder" of progress and such a spirit in officers and teachers as to encourage every pupil to be content only when reaching the topmost round and entering into the fellowship of the church.

No up-to-date school should be without its Cradle Roll on the one hand its Home Department on the other. I have known men who consider these recent additions to our Bible Schools as only so many devices to swell the numbers upon the rolls without achieving definite results. There is no excuse for this attitude, nor will it be met where there are results, such results as are entirely feasible in any parish, if there is a sufficient working force and systematic management. The first of these departments represents the kindly hand which helps the little ones upon the first round of the ladder, while the last represents the hand which steadies the ladder at the top.

VITAL AUTHORITY OF THE BIBLE.

(By Samuel J. Skevington in Standard)

But that involves not only a great recognition of the essential authority of the Bible, but such a personal apprehension and acknowledgement as to make that intrinsic authority vital. To the question as to how the essential authority may become vital to the believer, priestism and prophetism give characteristically opposite replies. Priestism declares that the Bible is a closed book, closed to the so-called laity. Its message is too sublime and its meaning too mysterious to be understood by any but a sacerdotal priesthood. Therefore, the reading of scripture without invoking the interpreting authority of the church, i. e., the priesthood, to expound it is "actually

harmful." That is an impossible procedure for a Baptist or any other thinking man. We hold that the Bible, with all its sublimity and mystery, is an open book, the spiritual birthright of every man.

Prophetism, with its spiritual conception of religion, refuses to admit anything or anybody between the soul and God, and claims and asserts the right and obligation of every Christian to interpret God's word for himself, believing that the same Spirit who inspired the writers of the book is able to make clear its meaning to those who come to it for spiritual instruction, for the great interpreter of scripture is not critical scholarship or ecclesiastical authority, but the Spirit of God himself. This is not discounting the divine authority of the Bible. It remains God's book, divinely inspired, whether we so recognize it or not; but it will have no grip on the inner life unless the Spirit inspire in our hearts and minds a responsive chord to its message and appeal. We do not deny to others, to church councils, for example, the right to interpret the Bible for us, and formulate our creeds, because we deem ourselves wiser or better than they, but simply because in the nature of the case it is impossible for them to think for us, or believe for us, or live for us. Every man must do his own thinking, his own believing, his own living. Only what a man thinks for himself can he really, intelligently believe, and only what he really, intelligently believes can have any vital authority in and over his life. Therefore, Baptists insist on the right and obligation of every Christian to interpret the message of the Bible for himself, believing that only thus can the essential authority of the book become to him a vital authority, gripping his conscience and making its appeal to his inner life.

THE WORKING AUTHORITY OF THE BIBLE.

I want to emphasize what I may call the working authority of the Bible, for it is needful that there should be more than a mere recognition of its authority. Christianity is not mere knowledge of religious truth, nor mere belief of spiritual revelation; it is life, eternal life the life of God in human experience, the inner fellowship of the spirit of man with the Spirit of God. The Bible is the expression, within the limitations of human thought and language, of that divine life in the experience of men, and supremely of the Son of Man. It tells us that such a life is possible, that such a life is God's purpose for every man, how it can be obtained and how developed. It reveals its source, its spirit, its method, its goal, and it reveals all this supremely in the historic Christ. We come to know of Christ through the study of

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the Bible, but we come to know Christ through the conformity of our lives to the truth and spirit of the Bible.

As the Bible was written out of the spiritual experience of men, so the Bible yields its message only to the spiritual experience of men. It gives up its living waters only to those who come with thirsting hearts, ready to receive and drink in its life-giving flow of truth. Jesus said: "If any man willeth to do his will, he shall know of the teaching." That "willeth to do" involves not only the assent of the inner life to the essential authority of the Bible, but its working authority, whereby it not only captures the mind and grips the conscience, but moves the will to conform the life to its revelation of God's will. The Bible is a practical book, a book to live by. It is a rule of faith and practice in personal life and church activity and organization. Baptists not only diligently seek to know what it teaches, but they acknowledge their obligation to conform to its teaching, to walk in the light of its truth, to comply with its revelation of the divine will, and to obey the precepts and commands of their Lord therein recorded. It is in this adherence to the Bible, this faithful allegiance to the New Testament that explains much of Baptist history and organization. It is, for example, this loyalty to the Christian Scriptures that accounts for the unity of Baptists, a unity which, in view of the fact that they have neither an authoritative creed, nor an authoritative church, many outside our fold are warranted in considering a remarkable phenomenon. This loyalty, this allegiance, this adherence to the Bible is, for Baptists, the only avenue of approach to the answer of the Saviour's prayer for the unity of his disciples. Not in compromise of human systems is rapprochement of Christendom to be looked for, but in conformity to the New Testament, for as the spokes of a wheel come ever closer to each other as they approach the hub, so the Christian denominations will come to the "unity of the Spirit" as they approach in faith and practice to the New Testament. Baptists have everything to gain and nothing to lose in the widespread and most thoroughgoing study of the Bible. We welcome every ray of light from every quarter that will illumine the message of our holy book. We fear no attack and dread no criticism. The book is abundantly able to take care of itself, to prove itself Gods book, to evidence its essential authority, and, if it be given opportunity, to win the inner life by the witness of the Holy Spirit, and to lead the soul to God through Jesus Christ our Lord.

When a man goes to the Bible to learn its message with open mind and heart, and with a willingness to answer its appeal and conform to its teachings, he is in imminent danger of becoming a Ban-

tist, i. e., a disciple of spiritual Christianity and apostolic simplicity, whose religion is not formal but spiritual, not mediated but direct, not creedal but experiential. As Baptists, the hope of our future, like the glory of our past, depends on vitality of spiritual life, inspired by the Bible, nurtured by the Bible, guided by the Bible, and promulgated by the Bible. As Baptists we believe ourselves specially commissioned to "preach the word," for we know from experience that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—Ex.

GOD'S WAYS NOT AS MAN'S.

God did two things to prepare the way for Christ's coming, wherein He took a contrary method from that which human wisdom would have taken. He brought His own visible people very low and made them weak; but the heathen, His enemies, He exalted to the greatest height, for the more glorious triumph of the cross of Christ.—Jonathan Edwards.

REGISTRY CARDS FOR FINANCIAL DELEGATES.

(A. V. Rowe).

I am now prepared to send to brethren going to Southern Baptist Convention cards entitling them to enrollment, and shall be glad to have the names of brethren who contemplate going to the Convention. Of course I make the same request of former years that if a brother finds that he cannot go, that he will return me the card or inform me by postal card, that the place may be given to some one else.

Do not hide the card in some out of the way place where you will not find it, and do not forget to take it with you.

SEND YOUR PASTOR.

In recent years many of our churches have fallen into the commendable habit of paying the expenses of their pastors to the Southern Baptist Convention. It would be a fortunate thing if many more would join this number. This year the expenses will be a little heavier than usual on account of the distance, \$50.00 would be the least one could make the trip on. Nearly any pastorate with a little effort could raise this amount, and the investment would be a good one. Will not some one in each pastorate suggest the matter and thus start the ball rolling? It is greatly to the interest of our churches that their pastors attend these gatherings.

WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee
MRS. W. E. WOODS, Meridian, Secretary of Central Committee
MRS. W. S. SMITH, Meridian, President of Seaboard Work
MRS. MARTIN BALL, Wagon, President of Young Woman's Missionary Union

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, Hazlehurst, President
MRS. A. J. AVEN, Clinton, Vice-President
MRS. GEO. W. RILEY, Jackson, Recording Secretary

Love took up the glass of Time and turned it in his glowing hands; Every moment lightly spoken ran itself in golden sand—
Love took up the banner of Life and smote on all the chords with might; Smote the chord of Self that trembling, passed in music out of sight."
—Fennysen.

MISSIONARY CALENDAR.

May 1, Sunday—
Mission work among the Indians.
Monday, 2—
Rev. A. G. Washburn, supt. Indian Missions. Deut. 30:20.
Tuesday, 3—
Rev. and Mrs. J. G. Brendel, Pawnee, Okla. Jas. 24:24.
Wednesday, 4—
Miss C. A. Miller, Laichow-Fu, China. II. Sam. 22:31.
Thursday, 5—
Mrs. E. E. Robinson, El Paso, Texas teacher. Deut. 35:18.
Friday, 6—
That the work of protecting Indians from intoxicants be faithful.
Saturday, 7—
Rev. and Mrs. A. B. Deter, Sao Paulo, Brazil. Luke 10:11.

ARE YOU BOUND FOR BALTIMORE?

(Edith Campbell Crane).

The second week in May will see many a pilgrim taking the road for the Convention City, from Missouri, and Texas, and Florida, for the fourth corner of our great Southern Baptist Convention square of country—Maryland.

Here is a little word for both those who have not decided whether they will go or not, and who are surely going.

First, the word is an urgent invitation to decide on coming. Think of the reasons for doing so. For the first time in the union lifetime the Southern Baptist Convention is meeting in the city of W. M. U. headquarters, and you will have opportunity to see the busy office and literary department from which go out the helps for us month by month. Many other attractions call you as well—the noble old city itself, the headquarters of the S. B. C. Laymen's Movement, the nearness of Washington (and the meeting there of the World's Sunday School Convention May 18); and of course the fellowship of thousands of Southern Baptists who will fairly take Baltimore during the days of the Convention.

But it is of the annual meeting of the Woman's Missionary Union that I want to speak to you. On May 11th, Wednesday, at 2:30, the women of the Convention will gather in the Seventh Baptist Church to begin their sessions, and will meet Thursday and Friday, both morning and afternoon; and again on Sunday afternoon. There will be as usual the strong and helpful address of our president, Miss Heck, the treasurer's report showing our financial record of the year, and many a thrilling story of the triumphs of Christ told by home and foreign missionaries. We hope to have many from foreign fields who are back on furlough—Mrs. Peyton Stephens, Mrs. W. Carey Newton, Miss Willeford, Mrs. E. A. Jackson and others. From city and Indian missions there will be vivid stories of difficulty and of joyful service. Miss Buhlmaier will not only be present herself, but will have with her—well, come and see!

We hold out a warm welcome and Miss Clara Woolford of the executive committee, whom so many that have been to former conventions know, is in charge of this welcome we shall extend to you at station or wharf, and she has an eager little army of helpers who will tell you when you come that we are glad to have you here.

Do you think you will be sorry later if you miss the 22nd annual meeting of the Woman's Missionary Union?

OUR OSAGE MISSION.

The Osage reservation covers 15,000,000 acres of beautiful hill and valley country, this tract of land in northern Oklahoma is the home of 2,230 red men; perhaps we should not call the Osages red men as Dr. V. I. Masters in his interesting account in Home Field for December, of a trip to Oklahoma, tells us the Osages have rather a fair complexion.

Our mission station is located about a mile from Pawhuska, a town of about 5,000 inhabitants. Pawhuska is the financial headquarters of the Osage Indians. Each Indian is entitled to \$350 a year from the United States government. The Indians have small families, but even a household of four may enjoy an annual income of \$1,400 a year. When there is no extravagant style of living, this means riches. Our missionaries, Rev. and Mrs. Day, and Miss Grace Clifford are faithful working for the conversion and enlightenment of these people, that they

may learn to order their lives after the life of Jesus, that they may use their money for better purposes than "fire water," and other evils. If our missionaries were not upheld by the courage that comes from a close walk with God and belief on His promises, it would be more of a burden than they could bear, to see so much to do and so little money, time and strength to put into the task. Do not let us withhold the two things we can do for them, our prayers and our money.

NOTICE.

This scribe keeps no supplies of literature for distribution. All such can be obtained from State Cor. Secy., Mrs. W. R. Woods, or preferably ordered direct from W. M. U. headquarters at No. 15 West Franklin St., Baltimore, Md., where a large supply is always on hand to meet the needs of every phase of our work.

It is "free for postage." You will also be furnished with a complete catalog of tracts.

Special attention is called to the list of leaflets for personal distribution, given in the new catalog of the Women's Missionary Union literature department, 15 W. Franklin street, Baltimore. If you wish a leaflet to send to a sick, or sorrowing, or unconverted friend, you can find it here, or if you wish to give a Christian leaflet in his own language to any foreign neighbor, you now know where to obtain it. The placing in our reach leaflets for personal service, is an invitation to perform such duties.

Remember, while these tracts are plentiful and "free," that a wise use of them is expected and asked.

"For wilful waste makes woeful want and I may live to say, 'I want'."

"Oh, how I wish I had that tract. That once I threw away."

For the May Missionary topic, "The Indians," the following will be exceedingly helpful:

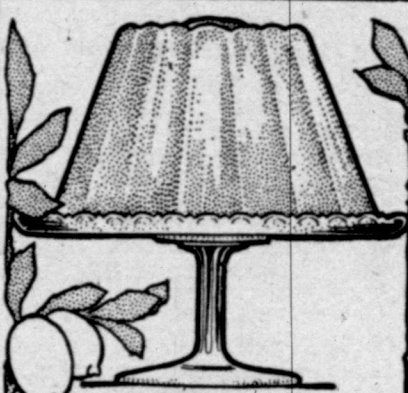
Suggested Leaflets.

The Trail of the Good, 3c.
Indian Child Life, 5c.
John Elliot, 1c.
Red Face to Pale Face, 1c.
Condition of Indian Children in the United States, 2c.
The Indians Home Missionary Lesson, 3c.
The Indian of Today, 2c.
The Red Man and the Jesus Road free for postage.

We hear rumors of good things that are being brought to pass by the recently organized society at Georgetown.

A growing, active membership, a goodly offering to missions and substantial additions to their church fund. We feel proud of them and expect greater things. (Sisters, let me whisper in your ear, "Are you sending in your reports to Mrs. Woods and your association vice-president?")

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

SOUTHERN BAPTIST CONVENTION

Baltimore, Md., May, 1910

WORLD'S SUNDAY SCHOOL CONVENTION

Washington, D. C., May, 1910

The Picturesque

CHESAPEAKE & OHIO RY.

By way of Louisville, through the beautiful Blue-grass section of Kentucky, the picturesque Alleghany and Blue Ridge Mountains and Valleys of Virginia offers by far the most attractive route to the Conventions from Mississippi and southern points. Stopovers may be had at Louisville to visit the Southern Baptist Theological Seminary and at Washington to attend the World's Sunday School Convention. The C. & O. Ry. is the shortest and southern route from Louisville and delegates and friends from Louisville and Kentucky to both Conventions will go C. & O. Ry. Come join them and have a pleasant trip. Full information, fare, etc. please address,

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Louisville, Ky.

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OUR TRAINING SCHOOL.

(Mrs. M. P. Hunt, Cor. Secy.)

The Woman's Missionary Union Training School is nearing the close of another year. Has it been a good year? Yes. The school has been full. The health of both faculty and students has been good. We have every reason to thank God and look forward to a bright future. The building has recently been newly painted on the outside and during vacation some needed repairs will be made on the inside. The dining room has been refurnished with new table cloths and napkins, all being hemmed by hand by the ladies of the board. The bed rooms are soon to be refurnished with a supply of new sheets, pillow cases and spreads.

The school recently enjoyed a visit from Miss Crane which proved to be a help and inspiration to the students. She has promised to repeat the visit each year. A number of applications have already been received for admission next year. Applications have never been received so early heretofore, hence we feel assured of a good opening next fall. Seven of the students who have been in the school this year have applied to be sent to the foreign field, but as yet no appointments have been made. Six of them in company with Mrs. McLure attended the student's volunteer convention at Rochester, New York, during the holidays. The principal has recently sent catalogues to all our Baptist colleges, a number of individuals and state workers. The students have been unusually busy of late owing to the special lectures at the seminary and the great Sunday School Convention in our city. The principal spoke at the Missionary Society of Eminence, Ky., on March 31st. Also attended an all-day missionary meeting in Hopkinsville on April 15. A missionary map of Japan, a number of Japanese postal cards and photographs of their work have been sent to the school by Mrs. J. F. Ray and Miss Willeford has received a Chinese curio.

The music department, under the leadership of their teacher, Miss Gardner, and the principal will give a recital on Friday evening, April 29th, to which the members of the local board and their escorts are the especially invited guests.

Here is an average report of personal work done by the students for one month:

Visits, 779 Sunday school classes taught, 124; bibles distributed, 23; conversions, 7; children's meetings, 30.

Value of Royaline Oil.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is brought, it always leads to the sale of several more bottles. Royaline Oil is the great antiseptic. It is especially useful for all kinds of chafes, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

BELLS.

West Alley Church, and School Bells, by Paul & Co., Baltimore. The C. & W. CO., Baltimore.

INDIANS.

The difficulties of the language of the Indian tribes have prevented many of our missionaries from mastering it. English is rapidly becoming the national language. But they have left the impress of their poetic tongue on our hills and waters: Their name is on your waters, Ye may not wash it out.

'Tis where Ontario's billow
Like ocean surge is curled;
Where strong Niagara's thunders wake

The echoes of the world;
Where Red Missouri brings us
Rich tribute from the West,
And Rappahannock sweetly sleeps
On green Virginia's breast.

OUR PAWNEE MISSION.

The Pawnee tribe, Oklahoma, numbers twelve hundred. There is a great opening here for the gospel among both races. Shall we let these people, within seventy-five miles of the Kansas line, continue to worship idols made by stuffing geese skins?

These Indians are bright and affectionate. Ten years ago they did not know there was such a name as Jesus. One old chief, in talking about the bible, said, "I am very glad you teach my people about God, and that they must work." The women are taught sewing, nursing and housewifery. Quite a number of these are old women, almost naked and uncared for. They esteem it a great privilege to be allowed to live; for it is only a few years since it was the custom to bury alive old and useless women. To teach these women to sew, to keep their hands busy while their ears are hearing the Gospel, is part of our work; and to do this, funds and a large amount of material is required. About a year and a half ago the Home Board begun mission work among the Pawnee tribe of Indians. The Pawnees are a superior Indian nation and have great pride in their race. They make good Christians. On a beautiful elevation near the pretty town of Pawnee is our mission station and the home of Rev. and Mrs. J. G. Brendel; they have established a church with about sixty members. These Indians have become Christians under great persecution from the unconverted members of their tribe, perhaps this is the reason they make staunch Christians. The Pawnee mission work has won the commendation of all who know it; the government officials in the reservation speak well of it. Mrs. J. G. Brendel says: "We ask the Baptists of the South to rejoice with us at the gracious manifestation of the power of the Gospel to save the lost heathen in America as well as across the seas. Let not the reader discount this enthusiasm. The editor of the Home Field, who recently had a trip to this mission, can personally testify to the depth and genuineness of the devotion of these Indian converts. Rather could we white Christians profit by the child-like simplicity and earnestness of these converts."



Eugene Anderson, President Georgia-Alabama Business College, Macon, Ga.

He has made an almost national reputation through his enterprising methods to promote the welfare of his students and graduates. He has worked out an employment-for-life feature in connection with his college, and has found a way to enable many students to earn more money in the advanced department of his school, than their education costs them. He is devoting his life to helping young people who correspond with him or patronize his college. Thousands of the readers of this paper know him already.

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Baptist Convention

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Locomotor Ataxia Conquered at Last Chase's Blood & Nerve Tonic cures it. Write for Free Advice Free.

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Wherever you go—IHC engines are giving satisfactory service. Judge by what they are doing for thousands. Judge by comparison—point by point—with other engines. To be absolutely sure of getting the engine that will mean most to you—choose out of the line of

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See the local International dealer at once. Let him tell you all about the IHC engine that meets your needs exactly. You will be well repaid for your visit. If you prefer, write direct to us about the engines you are most interested in and we will promptly send you catalogues and any special information you request.

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IMPORTERS, TEAS AND COFFEES.

HOW THE SUNDAY SCHOOL WORK IS ORGANIZED.

(By John A. McKamy.)

The organized Sunday school work embraces the great series of voluntary associations, composed of officers, teachers, and other workers ranging from the small local organizations, composed of a few persons, up through those that cover states, provinces, territories, nations and groups of nations, to that which has the wide, wide world for its field. These organizations are practically interdenominational and cooperative, having been formed by individuals of various evangelical churches for the promotion of interests largely common to all Sunday schools.

The world-embracing organization now known officially as the World's Sunday School Association dates its formal beginning from Rome, where the World's Fifth Convention was held in 1907. It has for its purpose the extension of Sunday school work and the increase of Sunday school efficiency, through cooperation with Sunday school and missionary organizations, and otherwise, in those parts of the world most in need of help. It seeks to improve methods of Sunday school instruction and organization, and to foster unions and associations everywhere. Its ruling motive is missionary.

The affairs of this association are administered by the World's Convention which meets once in three years, and in the interim by an executive committee composed of six members each, from the United States and Great Britain, two from Canada, and not less than ten from other parts of the world, and the officers of the Convention. Representation in the association by the various countries is upon a broad and liberal basis.

For administrative purposes the Association is divided into two sections, the British and the American. The oversight of the work to the world's field is apportioned to these sections. The advances that are being made in the evangelization of the mission lands make heavy demands upon this association. It deals nec-

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essarily with the problems of its work in terms of nations and continents. Fresh attention has been drawn to its work by the World's Convention, which is to be held in Washington in May.

The great North American Sunday school organization, the International Sunday School Association, is sustained by American and Canadian Sunday school workers. The field of its activities is co-extensive with the inhabited portions of North America; Mexico, Cuba and the West Indies, all within the net of its missionary endeavors. Already national associations have been organized in the former two. In 1907, this Association was chartered by a special act of the United States Congress.

Practically, the International Association is the central organization of the state, provincial and territorial Sunday school organizations of the United States and the Dominion of Canada. Representatives from each of these organizations, practically chosen by them, form nine-tenths of the executive committee. The remaining tenth is selected by the International Convention, which meets once in three years. This convention, made up almost entirely of delegates chosen by the various state, provincial and territorial associations, determines the general policies of the Association.

Except the selection of the courses of lessons, both uniform and graded, which is entrusted to a very carefully chosen committee of fifteen, appointed for a period of six years by the International convention, the affairs of the Association are administered by its executive committee, composed of more than one hundred persons. The large number and wide distribution of this committee render it impracticable for it to hold meetings of the entire committee more than once a year. In the intervals, the Central Committee of the Executive Committee, composed of seventeen members, meets upon the call of its chairman and acts upon all questions affecting the work of the Association.

The field and office work of the several departments are under the general oversight and subject to the direction of the general secretary, who is the chief executive officer of the Association.

Each of the states, provinces and territories of the United States and Canada sustain one or more Sunday school associations. In two or three instances employing a large corps of workers in each of their two grand divisions. All of these associations are practically auxiliary to the International Association. Many of these states and provincial associations are thoroughly organized and carry out from year to year far-reaching plans for the improvement

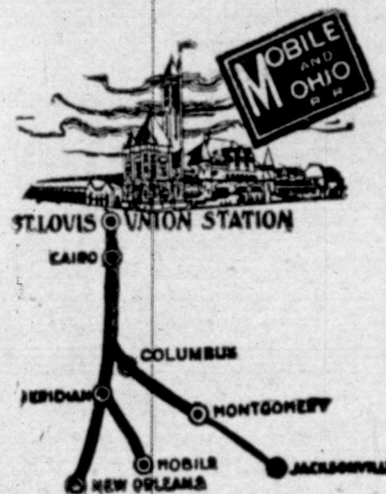
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of the Sunday school work within the field of their operation, in some instances employing a large corps of field and office workers. One general type of organization prevails among all these associations. They are composed of individuals having common relations to the Sunday school, and drawn together by a common purpose.

While they are not formally recognized by the church yet there is a good understanding between the churches and these Associations. The churches unhesitatingly remit to the associations certain important aspects of Sunday school work without any thought of thereby bringing denominational interests into jeopardy. The generally accepted idea for state and provincial organizations requires the careful organization of counties. In many states and provinces every county is organized. Some of these county organizations maintain a staff of office and field workers who find their hands very full in taking care of the numerous lines of development that are being fostered within their respective fields.

Still farther down the line, and coming nearer to the people, are the organizations embracing the Sunday school workers within the political subdivisions of counties, as townships, towns, precincts, and the like. In some states more than one thousand of these local organizations are maintained. Their institutes and conventions are among the most efficient forces in inspiring better methods and better management in the schools. These local associations lead the way often in fruitful co-operative religious efforts. In many communities they succeed in keeping the Sunday school net in such good repair and so steadily in use that a child seldom slips through its meshes.

Mention, at least, should be made of the association of teachers of the elementary grades, superintendents, and other workers which are maintained in great numbers, and also of the oldest of our American Sunday school organizations, the American Sunday School Union. It has already rendered more than a century of service in carrying the Sunday school and its precious privileges to new and destitute communities in every part of the United States, and incidentally in raising the standard of efficiency in thousands of schools.

The principal Sunday school organization in Europe is the British Sunday School Union, which stands in a relation to the Sunday school work among nonconformist churches in England and Wales similar to that sustained by our International Association of the churches of the United States and Canada.

Many of the churches have learned the lesson of organization, and they are taking care of their Sunday school work through systems of boards, societies, associations, and the like, that compare favorably in extent with the system described at length in this article.

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You no longer need wear yourself out with the weakening heat of an intensely hot kitchen. You can cook in comfort.

Here is a stove that gives no outside heat. All its heat is concentrated at the burners. An intense blue flame (hotter than either white or red) is thrown upwards but not around. All the heat is utilized in cooking—none in outside heating.

New Perfection Oil Cook-stove

entirely removes the discomfort of cooking. Apply a match and immediately the stove is ready. Instantly an intense heat is projected upwards against the pot, pan, kettle or boiler, and yet there is no surrounding heat—no smell—no smoke.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

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Why? Because The New Perfection Oil Cook-Stove is scientifically and practically perfect. You cannot use too much wick—it is automatically controlled. You get the maximum heat—no smoke. The burner is simple. One wipe with a cloth cleans it—consequently there is no smell.

The New Perfection Oil Cook-Stove is wonderful for year-round use, but especially in summer. Its heat operates upward to pan, pot, or kettle, but not beyond or around. It is useless for heating a room.

It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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But not unless he has the necessary training. The business of this institution is to fit young men and women for successful business careers. We have the best systems for teaching Bookkeeping, Shorthand, Typewriting, Penmanship, Salesmanship, Telegraphy, Proofreading, Railroad, Public Accounting, Banking and Civil Service. Correspondence courses for those who cannot attend. Write for particulars and free booklet, entitled "OUR PRESIDENTS," giving a complete history of each, from Washington down to and including Taft. Name _____ Address _____

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A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 18 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, no other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

OBJECT OF MR. SHAKESPEARE'S VISIT.

Mr. Shakespeare, who by the way is related to the immortal dramatist of his name, expects to land in New York on May 6 and spend Sunday, the eighth, in that city. On Monday he will go to Chicago to attend the Northern Convention, and then on to Baltimore to attend the Southern Convention. He has three objects in view besides the pleasure of greeting friends. When sessions of the Baptist World Alliance, of which he is the secretary for Great Britain, were held in London and Berlin, a fund was gathered to aid messengers from the Continent to attend, from Russia and other oppressed countries. These brethren and their constituencies most of all need the meeting, and they most of all add to the meeting's value for others. We can never forget how a Russian minister, a stalwart, wind-and-sun-tanned, bewhiskered brother, who had been imprisoned thirteen times for preaching the Gospel, was presented. When his message had been delivered, his four fellow messengers came to his side, and together they sang one of the songs of Zion in their native tongue. That was an hour never to be forgotten. Then it was that

Paron Uxkull was introduced from which introduction we have learned to know the inside of Russian Baptist life, and have been enabled to found there a Baptist seminary.

Another object of his coming is, to use the language of his paper, the Baptist Times:

"The establishment of a preaching bureau through which British ministers will be able to arrange preaching engagements during their visit. They will no doubt want to see something of the inner life of the American churches, and many of them will welcome some help towards defraying their expenses. These will be heavy, even if, as is hoped, the churches in Philadelphia are able to arrange hospitality. It is expected, however, that many of our churches will send their ministers to the congress. In so doing they will themselves reap the benefit in the widened outlook and the increased fervor which delegates cannot fail to bring back from such a gathering."

The third object is to confer with the program committee, and then with the entertainment committee in Philadelphia. He will personally vouch for and conduct the messengers from the Eastern Continent, and, being a man given to minute and exact details, he wishes to lay out all plans necessary to an easy handling of the some hundreds whom he hopes to see come.

Mr. Shakespeare is a brilliant speaker, and, as we say in Kentucky, "a fine mixer." We are delighted to know that Mrs. Shakespeare will be with her husband, a lady whose culture and social gifts added much to the entertainment of the American messengers when the Alliance met in London.

MEMORIES.

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and falling,
The yielding to temptation that beset.
That he perchance, though grief be unavailing,
Cannot forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng.
The fault overcome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving,

Women Who Suffer

"Dr. Miles' Anti-Pain Pills are the best pain remedy on earth. Mother and I have used them for the past seven years."

MISS ORLEANA SCHENKE,
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Pain is simply nerve disturbance. Derangements in any part of the body irritate the nerves centered there.

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stop pain and misery because they allay this irritation. Women find great relief from periodical suffering by taking Dr. Miles' Anti-Pain Pills on first indication of pain or distress.

The first package will benefit; if not, your druggist will return your money.

When friends were few, the hand-clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whatever of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

Cancer and Skin Diseases

Scores of testimonials from persons who will gladly write to those now suffering, all tell of perfect cures. Our Combination Treatment, both local and constitutional, tones the system, purifies the blood, **Destroys the growth and heals the sore.** Free book "Cancer and Skin Diseases," containing testimonials of cured patients, upon request. No matter how serious your case or what treatment you have taken, if still afflicted you should have this book; it gives valuable advice. Write at once. DR. JOHNSON REMEDY CO., 1235 Grand Avenue, Kansas City Mo.

Southern Baptist Convention

Baltimore, Md. May, 1910

VIA

B. & O. S. W. R. R.

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OVER THE ALLEGHENY MOUNTAINS. STOP-OVER PRIVILEGES
AT LOUISVILLE, CINCINNATI,
PITTSBURG AND WASHINGTON.

Delegates interested in this movement or contemplate the trip should address the undersigned for such information as will guide them on the journey.

EVAN PROSSER, T. P. A.

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Louisville, Ky.

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